mountain air, but deteriorates under artificial culture." Not, indeed, as he emphatically adds, the philosophy of sophists, charlatans, obscurants, who falsify and stunt knowledge, and, least of all, the philosophy of that arch-sophist, the priest, who [he roars aloud] has corrupted the very organ of knowledge, the Understanding itself. But [here his voice takes a milder tone] a philosophy [like that of the BUDDHA] which is no church and no religion.

It is a little spot on the earth, accessible to but a very few, where truth, everywhere else the object of hatred and persecution, can at once find release from all constraint and oppression, can, as it were, celebrate it Saturnalia, which permit free speech even to the slave, can even have the "prerogativa" and the first word, rule absolutely alone, and let no other hold sway beside it.

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RE-INCARNATION. — Somebody asks Gould's *Notes and Queries* this question: "What are some of the strongest expressions of modern divines that seem to favor the doctrine of reincarnation?

And the answer is:

"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."—Mal. iv, 5.

"Elias truly shall first come and restore all things."—Matt. xvii, 10.

"Adam, Enoch, and Noah, might in outward appearance be *different* men, but they were really the *selfsame* divine person who had been promised as the seed of the woman, successively animating various human bodies."—Rev. G. S. Faber's "Origin of Pagan Idolatry," vol. iii, 612.

To this answer may be added:

Joseph Glanvil's "Seven Pillars of Hypothesis of Pre-existence:"

1. All the divine designs and actions are carried on in pure and infinite goodness.

2. There is an exact geometrical justice that runs through the universe, and is interwoven in the contexture of things.

3. Things are carried to their proper place and state by the congruity of their natures: where this fails we may suppose arbitrary management.

4. The souls of men are capable of living in other bodies terrestrial: and never act but in some body or other.

5. The soul in every state hath such a body as is fittest to those faculties and operations that it is most inclined to exercise.

6. The powers and faculties of the soul are either spiritual or intellectual, or sensitive or plastic.

7. By the same degree that the higher powers are invigorated, the lower are abated, as to their proper exercise.

Then we have Swedenborg's statement as to the sorrow of the Devas—Angels, or Human souls at rest—when the cause, or karma, which enables them to rest and recuperate is nearly exhausted, and they are about to become enfleshed again. Then we have this:

"Man, as to *all* his Degrees, exists similarly *before* his birth, as afterward."—S. D. 2591.

Jeremiah, the prophet, relates that Jehovah, the jewish god, said to him:

"*Before* I formed thee [thy body] in the belly, I knew thee."—i, 5.

And Job says:

"Naked I came out of my mother's womb, and naked shall I *return* to it."—i, 21.

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CAUSE—EFFECT.—"The wrong-doer, on the dissolution of the body, after death, is re-born into some unhappy state of suffering and woe. The well-doer, on the dissolution of body, is re-born into some happy state in heaven."—The Book of the Great Decease.

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